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THE

NEW JERUSALEM MAGAZINE.

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OCTOBER, 1881.

THE CAUSE OF GRAVITATION.

I HAVE for some time been convinced that the renovation of science, no less than that of theology, is a work which, under the Lord's guidance, devolves upon the New Church; and that it will begin at those points where the science of the present confesses itself baffled; the renewal being by the application of the principle of descending influx. This implies a converse mode of viewing truth from that of the past. For instance, the so-called first law of motion, or *inertia*, must be seen to be the lowest fact in creation, even when taken as a starting-point in investigation; and the word *ultimate*, instead of suggesting the idea of something above and beyond human knowledge, must be understood as the last and lowest condition of the objects of investigation.

Nature will never be understood until matter and material laws are recognized as the lowest plane of a graded series which reaches down from the first emanation from an only Absolute Substance replete with creative energy, and ending in inertia as manifested by matter. Inertia is the starting-point of use returning back to the Creator, being the base upon which all creation rests. In modern philosophy and science, energy is looked upon as being inherent in nature, even by those who are willing to recognize a

Creator and the fact of creation. If, upon this supposition, we carry out the manifestations of energy, as we witness them in all single cases under human control so as to include the whole of nature, we arrive at its total dissipation so far as *use* is concerned. Nature becomes, thus, a machine expending its force in "work" through the friction of its several parts; that is, there is a gradual tendency towards the extinction of all *differential* motion; or, in other words, a steady and constant advance to thermal equilibrium, when the inherent energy, although unchanged in quantity, will lose all availability for use. The sun must be burning itself out. The planets must be nearing the sun by frictional constraint during their motion through the ether. The earth must be gradually losing its force of rotation by the abrasion of the waters on the ocean-bed, and so forth. Of course experience and observation deny the universal application of results arrived at by creaturely experimentation to those works of the Creator of which man is only a part.

The true philosophy, as given by revelation, shows energy to be *influent;* consequently that there is a constant stream of differential activity into nature. Indeed, were it not influent, matter as well as energy would become dissipated; the influent energy being necessary for the retention of matter in form. A true explanation of natural phenomena must then be based upon the principle of a primeval influent energy, continuously active since "the first creation"; instead of being referred to an ever-conserved energy appertaining to nature itself.

We can thus see how the intellect of Newton was baffled in its endeavor to formulate a satisfactory natural cause for the action of gravity; that is, of reducing its manifestation to a mechanical conception. So has it been with all others who have essayed a solution of this problem. Swedenborg places its operation in a purer ether than the luminiferous, which he names aura; but he there gives no clew to its mechanical mode of action. Mr. Keene, the writer of the article noticed in the "New Jerusalem Magazine" for Jan-

uary, supposes the gravitative force to be due to "vibrations of the aura." This mode (undulatory) of explaining gravitation has been attempted by Prof. Challis by means of an ether absolutely continuous, but the result has been a failure. Certainly, if we, by setting common sense aside, assume indestructible ethereal motions in all directions which only meet with resistance where gross matter exists, and this, too, without raising the temperature of the obstructing bodies, we may have the action of gravity simulated; but the New Churchman must ask, How, then, can the natural atmospheres co-operate with the spiritual in the processes of formation?

There are statical conditions in nature such as we see in the phenomena of elasticity, which no purely mechanical modes of ethereal or molecular motion can simulate; whilst all unbalanced conditions of stress otherwise statical necessarily result in motion. And, in order to fully meet the requirements of the law of gravity, which, as acting through space independently of time is shown to be a static (state-ic) force, we must understand that wherever there is a particle of matter, it is a centre of stress which exists throughout the universal aura. "The word *stress* denotes the mutual action between two portions of matter." "In solid bodies strain is accompanied with internal force or stress; the property of exerting stress when strained is called elasticity." Whether we consider each stress in the aura as lines of pressure centripetally directed, or as lines of uniform tension radiating in all directions, the result will be the same, and in accordance with the action of gravity. For although, if one body be supposed alone it would not move in any direction on account of the pressure upon it from every side being equal, the existence of another body similarly conditioned would destroy this equilibrium, and the motion of each towards the other would be enforced. For it is evident that the lines of circumpressure directed towards each would press upon the outer face of the other, and there only, so that the constant tendency would be the pressure of

the bodies together. And this would necessarily be the case with any number of bodies lying in lines of pressure concentrically directed towards each; the resultant being a common centre for all. If, therefore, there be throughout the universal aura forces of pressure centring from all directions in every atom of gross matter, the result will be the Newtonian formula of gravitation. For the mass represents the force of the converging lines of pressure in the elastic aura, its intensity being in the inverse ratio of the square of the distance from the point of convergence; and this expresses the force by which it destroys the statical condition of all others. Such centripetally directed pressures are not incompatible with the operation and co-operation of the spiritual and natural atmospheres in their formative activities; for they constantly furnish the compacted matter for structural operation; and indeed are themselves, by their fundamental character, the initiament of the varying moulding and active forces manifested in the changes of nature.

"Nothing disconnected exists," and we move the whole universe when we move a single particle of it. All changes of form are produced by variations of pressure in the natural atmospheres according as they are internally guided by the spiritual, but this will not affect the amount of primal pressure from whence they may arise as modifications.

But it may be objected that such a condition implies a statical non-equilibrium, which upon its face is irrational. This objection can only be consistently put forth by those who look upon energy as appertaining to nature. To the New Churchman who holds that dense matter is the final resting-place and base of influent or descending force, the objection vanishes; because he sees that equilibrium in matter comes after the entrance of force into nature. Secondly, it may be said that such a condition is inconsistent with the character of a fluid by requiring a powerful cohesion of its particles. If fluids be confined, a pressure on any one part presses equally on every other part, and that the ethers are fluids is evident, becoming solids only at the

final stage of condensation. In T. C. R., n. 339, we read that "the ether flows in and flows out" of solid bodies. This appears to be the view taken in the collateral writings of the Church; still I think it a mistake. All the so-called properties of matter manifested by solids are in, and can be manifested by, the aura, as well as the motions of fluids. The existence of currents in the natural aura effectuated by the spiritual, is by no means incompatible with the qualities of pliability and tenacity from the same origin. The immobile condition of solids as being connected with the force of cohesion in their particles, results from the forces of compression by the purer ethers throughout their interstices. And the dead pressures manifested by fluids on the surface of the earth, although doing their part in the retention of organic forms, are simply the *effect* of gravity, and must not be confounded with the active pressures moulding bodies by an aura which is the *source* of gravity. The very fact of the natural atmospheres co-operating with the spiritual in *moulding*, shows special directions of pressure, and takes away all possibility of assigning to the ethers the character of fluidity alone. In the primary degree are all those qualities or properties which are manifested by the subsequent degrees. (D. L. W., n. 195.)

To modern science the intimate constitution of matter is confessedly unknown, if not unknowable. The new revelation, as I understand it, teaches that the universal aura, or primal sun-spheres, was and is plastic to an influent spiritual force, which, by inducing various modes and intensifications of pressure, at the first creation, forced together the particles of aura until they became condensed into those crasser substances which form the diverse objects of nature as manifested to sense. But, as creation continues, the lines of force which compressed the aura at the beginning still remain, having never been disconnected from their origin in all the suns, the internal connection of the elastic aura being never severed. All the lower degrees of matter produced by such compression are localized in proximity to

their own special sun, and are held in their places by the universal aura from all the suns, through the underlying spiritual force which strains it towards them.

For the sake of clearness we will commence at the beginning. An intense activity originating in the spiritual sun, and extending through what may by analogy be called the spiritual aura, impels its particles together towards different centres of aggregation; these centres of compression or greatest density exhibiting the least activity as being the extremes of the aura, and when so compressed as no longer to act as aura, become altered into the particles of an ether (also spiritual) less pure and less active. The aura thus presses upon the ether retaining it in form, and at the same time being its very inmost. But as the connection with the first is never broken, there is a stress throughout the aura towards the ether particles. The process of compression continues until the ether particles become changed into those of air (spiritual also) when beyond the limits of condensation with retention of the ethereal constitution. Finally the spiritual ultimates are reached when the spiritual air is pressed, or presses upon the spiritual earths; the spiritual ether within and around both, the spiritual aura within and around all. This condition is ultimated in nature by means of influx, by a proceeding natural force from innumerable centres or suns which act in adequate correspondence to the one spiritual sun; consequently from all directions, as the suns are scattered everywhere in space. The three natural atmospheres reproduce the above-described condition in nature, only in the former the operation is spiritual, while in the latter it is mechanical. In the spiritual world there is but one Sun or centre from whence energy radiates; in the natural universe there are innumerable suns throughout space; therefore the lines of compression come from every direction, concentring wherever dense matter exists, which is where they close and make their final resting-place. (See D. L. W., Part III.)

If the compressing force were withdrawn, all matter would

tend to equable diffusion, and the universe would cease to be. Did the lines of pressure not concentrate upon crass matter, that is, were they like fluid pressures on the surface of the earth, equal in all directions, they would not be directed towards their final support in the maintenance of creation. And this very condition shows matter and gravitation to necessarily coexist.

According to the undulatory theory of light, in order to explain certain optical phenomena, the ether (luminiferous) is assumed to be denser within and around gross matter. This is in keeping with Swedenborg's teaching of the ether pressing within and upon dense bodies. The accompanying movement of the ether with the planets may also possibly explain the lack of variation in the aberration of light, there being no disturbance of an "ethereal fluid" through which they are supposed to move to produce alteration of the relative constant.

There can be no explanation of any natural phenomenon until it is seen from the plane of spiritual causation. What we call a natural cause is the first effect in nature from a spiritual origin. And the reason why the search after natural causes, such as that of gravity, has been so futile is, that the pure Naturalist, in reasoning, as he says, "from the known to the unknown," has applied analogically his experience of secondary effects to the primal effect, or natural cause; when the aspect of the first effect in nature, as being immediately caused by spiritual action, is totally different from the aspect of those secondary effects which spirit produces by natural instrumentalities. It was by attributing life to man, and energy to nature, that man fell; and if he would rise again it must be by substituting for the general statements of the *conservation of energy*, and its final *dissipation* (the necessary result of ascribing energy to nature), the principle of the *perpetual influx of differential force*, creation being infinitely various; and the statements of conservation and dissipation must, in physical science, be modified in accordance with this principle.

It is beyond the scope of our present inquiry to enter into the consideration of the fluid character of the ethers, although of the greatest importance in the science of correspondence; that which was the master science in the past and greatest age of the world, and which will be also the science of sciences in the immeasurably greater future. For apart from organic action during inhalation and exhalation, the ethers exhibit, in the so-called physical properties of matter, the correspondential flux of spirit; so that the material spheres emanating from all gross substances, according to the similitudes or dissimilitudes of the spiritual spheres they enclose, attract, or repel; and cause all bodies, and component parts of bodies, to have their equilibrating distances in keeping with the diversity of their constitutional qualities, and their affinities.

And yet scientific truths are simply the ultimated manifestations in nature of deeper underlying spiritual truths. In proportion as they are looked upon as having a reality of their own, independently of the deeper truths which they cover, facts become falsities. When we look upon time, space, and matter, as merely the gross and inert coverings of spiritual realities, then will our natural knowledges become, after death, the spiritual knowledges to which they corresponded; because the spirit was cognizant of the underlying truth, whilst the external consciousness beheld the natural covering.

The true philosophy shows that what are usually considered as abstractions and figures of speech because they are applied to mind, or rather *spirit*, are as thoroughly real, and indeed more real than when applied to matter; if that be called the most real which is the deepest truth, as it certainly is of the greatest importance. The boasted modern discovery of the mechanical equivalent of natural heat will reach its greatest value in its correspondently transformed expression of the qualitative action of spiritual heat to be verified in the future. Whilst the natural heat aroused by friction requires *quantitative* terms, corresponding *quali-*

tative terms are required to express the heat aroused by spiritual conflict; and spiritual elevation and degradation find their ultimate representation in the *work* done by a rising or falling weight. Everything in nature has its causative object manifested in the spiritual region, and to which it corresponds; and this runs down in a connected chain from the Creative Power to the minutest grain of dust under our feet, so that there is a law of gravitation appertaining to each degree; and the dust-grain can say in its own sense, as Divine Truth in his: "I, if I be lifted up from the earth, will draw all unto me."

The purest universal element in nature binds all matter together; and it is the purest elements which lock in their eternal grasp the human soul once conceived in the womb of nature, fresh creation of them no more to cease than the spirits to be held in their folds. The material containant which neither angel, spirit, mortal man, nor devil ever saw nor could see, but he alone its Creator! The warp and woof of the prison garments thrown around devils and satans forever precluding escape,— invisible shrouds never to be unwound from the spirits eternally dead; and the vesture that retains the blessed eternally in the heavens! Side by side, although separated by a mysterious impassable gulf, walk in the realm of nature unseen together the saved and the lost! O our lost brothers! children alike of the Universal Father, who predestined us all for heaven. Yours in your freedom ye have chosen already, but a heaven transmuted into that which is only less a hell to yourselves than to others saved from it. From your lives all beauty hath vanished, for its home is in regions that look to the face of a sun. The sweet tones of Poesy hear ye no longer; her breathings only are heard in the voice of the angels as their rhythmical cadences die away in the oneness of God. Sad is the home where even the music once heard on the earth can be heard never again. Love flown away to the skies; the kiss dashed with hatred; selfish, foul, and polluted. Still the kingdom of God is within you, though ye know it

not; for the light from your inmost is shut off, and ye are left in outer darkness forever!

O could we, ere yet our eyes are unfleshed, look upon the purest elements of nature, with what feelings would we gaze upon those vessels empty to material sense; spirits sensing alone their contents,—vessels ever to walk, as those in which we are encased also must walk, the realm of nature forever! Within them are our ancestry streaming forth their influence upon us. Two might we behold who are channelling the waters of life into our being; and two the dark rivers of hell. (A. C., nos. 5977, 5978.) And one, the nearest of all, who eternally is, what we if death should come would eternally be! (T. C. R., n. 380.)

THE REVISED NEW TESTAMENT.

II.

In our first article we asserted that the revisers have been radical in the extreme in their treatment of the original text of the New Testament. We have now to make good this assertion. In other words, we are to show that in dealing with the text of the inspired Word they have followed the principles of the most advanced school of Biblical criticism, as thus propounded by Tregelles, its leader (at least in England), in his "Account of the Printed Text of the Greek New Testament":—

> "The mass of recent documents possess no determining voice in a question as to what we should receive as genuine readings. We are able to take the *few* documents whose evidence is *proved* to be trustworthy, and safely discard from present consideration the eighty-nine ninetieths, or whatever else their numerical proportion may be."

We are to show that they have even gone beyond the most radical of this school of critics, in framing the text of

the Gospels and Book of Revelation which is now given to the Christian world in their name.

The first point which we shall consider under this head, is the *number* of changes introduced into the text. And observe (we make this explanation for the sake of the general reader), by *changes* we do not mean different renderings or translations, in the English version, but actual alterations — for the most part, as we shall see, *omissions* — in the original Greek itself, from which the translation is made. We have found then, by actual count, *one hundred and forty-five important changes* in the text of the Gospels and Apocalypse alone. Of these, one hundred and ten are in the Gospels, and thirty-five in the Revelation. We call them *important* changes, meaning by the term such as seriously affect the reading of the passages, and especially the spiritual sense, which is what has been chiefly considered. This list, therefore, does not include the multitude of minor and comparatively trifling alterations, such as the omission or addition of an article, adjective or pronoun, or of the name Jesus (so frequent in the Gospels), or Christ (in the Revelation), or the substitution of one tense of a verb, or case of a noun, for another, without materially altering the meaning. Nor yet does it include (except in one or two instances where the change involved something essential) those readings which are supposed to be the alterations of transcribers to make the text conform to other similar sayings or parallel passages. But a number of examples of an average character will best explain our meaning. The sign (†) before the words, indicates that they are omitted in the new version; and the sign (*), that they are an addition to the common text.

Matt. i. 25, † *her first-born;* v. 22, † *without a cause;* vi. 1, *righteousness* (for *alms*); 13, † *for thine is the kingdom*, etc.; xi. 19, *works* (for *children*); xvii. 4, *I will make;* xx. 7, † *and whatsoever is right*, etc.; xxiv. 36, * *neither the Son;* xxv. 6, † *cometh;* 13, † *wherein the Son of Man cometh;* xxviii. 2, † *from the door.* Mark i. 14,

† *of the kingdom;* ii. 16, *of* the Pharisees (for *and*); 22, *the wine perisheth, and the skins;* vi. 36, *somewhat to eat;* vii. 8, † *the washing of pots and cups*, etc.; ix. 23, † *believe;* 49, † *and every sacrifice shall be*, etc.; xi. 8, *fields* (for *trees*); xii. 29, *The first is* († *of all the Commandments*); xiv. 22, † *eat;* 65, *received* (for *did strike*). Luke ii. 14, to men *of* good pleasure (for *good will to men*); iv. 4, † *but by every word of God;* 8, † *Get thee behind me, Satan;* ix. 10, † *into a desert place;* 54, † *even as Elias did;* 55, 56, † *ye know not what manner of spirit*, etc.; xi. 2-4, † *which art in heaven*, and the other omissions from the prayer; 54, † *that they might accuse him;* xx. 28, *be* (for *die*); 30, † *took her to wife, and he died childless;* xxii. 64, † *struck him on the face;* 68, † *me, or let me go;* xxiv. 42, † *and a honeycomb.* John iii. 34, † *God;* v. 3, 4, † *waiting for the moving*, etc.; 16, † *and sought to kill him;* vi. 69, *the Holy One of God* (for *the Son of the living God*); viii. 59, † *going through the midst of them*, etc.; xvi. 16, † *because I go unto the Father;* xix. 2, * *and they came unto him.* Rev. i. 6, *a kingdom* (for *kings*); ii, 9, 13, † *thy works and;* 15, *in like manner* (for *which thing I hate*); v. 4, † *and to read;* viii. 13, *eagle* (for *angel*); xiii. 1, *He* (for *I*); xiv. 1, * *his name and;* xviii. 17, *every one that saileth any whither;* xxii. 14, *that wash their robes;* 21, *the Lord Jesus be with the saints.*

It is further to be observed that in one hundred and twenty-five instances out of the whole one hundred and forty-five of which we have spoken, there is no reference made in any form to the change introduced, or so much as a note put into the margin to show that an important alteration has been made in the text. Surely these facts alone are sufficient to show that the criticism exercised upon the sacred Word in the book before us, is of the most radical and remorseless kind. But more still remains to be said.

It would naturally be expected that in dealing with the Word of God, and in forming a text for the use of the English-speaking religious world, those who had the matter

in charge would, at least in a case of doubt, and where scholars were not agreed upon a certain passage, give the Scriptures the benefit of the doubt, and adhere to the received reading. But in almost every instance our revisers, instead of this, have taken the opposite course, and gone to the extreme limit of arbitrary criticism, and mutilation of the Divine records. This is indeed a serious charge to bring against a body of men like this, and engaged in such a work, and it is with the greatest pain that we find ourselves forced to make such a charge. But that the truth is really as we have stated, will sufficiently appear from an analysis of the evidence in some of the most important passages given above.*

Matt. v. 22. Here Alford, Tregelles, Ellicott and Wordsworth all insert the words (*without cause*) in the text, the two former enclosing them in brackets; while Lachmann, Tischendorf, Weiss, McClellan, and Westcott and Hort reject them. Alford (himself a disciple of the new school) remarks upon the passage: "On the insertion or omission of these words, the ancient authorities are divided"; and yet our revisers reject them, though giving them in the margin. The next instance which we will take is Matt. xi. 19, where the word *works* is substituted for *children*. Here Alford, Lachmann, McClellan, Wordsworth, all retain the old reading without a hint of change, in opposition to Tischendorf, Tregelles, Weiss, Westcott and Hort, who throw it out. Take, again, Mark ix. 23, where the altogether necessary word *believe* ("if thou canst believe") is omitted without a word in the new version, and here also we find Alford,

* The authorities chiefly relied on in the preparation of this article are as follows: Scrivener's Greek Test., 1862 (in which, by an ingenious arrangement of type, the variations from the Rec. Text, and from Stevens, of Beza, Lachmann, Tischendorf and Tregelles, are given at a glance), and Introduction to Crit. of N. T.; the Variorum N. T. (London, 1881); Lachmann's Greek Test.; Tischendorf's Authorized N. T. (Leipzig, 1869); Alford's Eng. N. T. (with Critical Notes); Wordsworth's Gr. Test.; Hammond's Outlines of Textual Criticism. The writer has likewise had access to the printed editions of the three great MSS. (Sinaitic, Vatican and Alexandrian), and to several other works of reference upon the subject.

Lachmann, Tregelles (doubtfully), and Wordsworth on the right side, and the others opposed. So of verse 49 of the same chapter, where, though given in the margin, the important words, not found anywhere else in the New Testament, "and every sacrifice shall be salted with salt," are cut out of the text, although such scholars as Alford, Lachmann, Tregelles (with hesitation), Weiss and Wordsworth all give their voice in their favor, and the Alexandrian, Ephræim and Cambridge manuscripts, and the Vulgate, Peshito, and most of the ancient versions, we are told, do the same.

Let us come now to the interesting passage, Luke ii. 14 (the Angelic Hymn, as it is called). Upon this text and the change of the last word in the Greek (*good-will*) from the Nominative to the Genitive case, Mr. Scrivener observes:—

"If there be one case more prominent than another wherein solid reason and pure taste revolt against the iron yoke of ancient authorities, it is that of the Angelic Hymn, sung at the Nativity. In the common text all is transparently clear. . . . By the addition of a single letter to the end of the last line . . . the rhythmical arrangement is utterly marred, and the simple shepherds are sent away with a message the diction of which no scholar has yet construed to his own mind. Yet such is the conclusion of Lachmann, Tischendorf, Tregelles, and Westcott and Hort."

Upon the same verse Wordsworth has the following:—

"Some few manuscripts read *eudokias*. . . . But the other reading and interpretation are to be preferred."

And yet in the face of these facts and arguments the revisers have given us the altered reading.

Ch. ix. 54. The words, "even as Elias did" (not contained in the text of the new version), are found in MSS. A C D; not found in ℵ B; they are accepted as part of the Gospel by Lachmann, Alford and Wordsworth; rejected by Tischendorf; Tregelles, with some hesitation, rejects them from the text; while Westcott and Hort believe them not to

have been found in the original Gospel of St. Luke, but to have been added, probably as early as the second century.

Ch. xi. 2-4. Every Christian man or woman cannot fail to be shocked at the manner in which the Lord's Prayer is mutilated in these verses of the Revised New Testament. And yet for the retention of the doubtful portions we have the Sinaitic and three other of the most ancient MSS., together with Lachmann and Wordsworth among the modern scholars; and we may, with the last, ask the pertinent question, as to the principal reason for their rejection:

"If these clauses were interpolated from Matthew, why was not the whole prayer here made identical with its form in *that* Gospel?"—*Wordsworth*, *Gr. Test.*, in loc.

But we must not spend too much time over this part of our subject, although many more instances of a similar kind might be adduced. We will confine ourselves, however, to one other; and that shall be the celebrated one, John v. 3, 4, or the account of the appearance of the angel at the Pool of Bethesda. Here, while the most of the modern school of critics reject the passage, we have the names of Lachmann, McClellan and Wordsworth in favor of its retention, and from the last we have again a noble word of protest and defence:—

"As to this verse (says Wordsworth), which is found in the vast majority of copies, some reasons might be alleged why it should have been *inserted* by transcribers. They might have been desirous to assign a cause for the phenomenon. On the other hand, reasons no less valid might weigh with them for its *omission*. Who had seen the angel? What Jewish writer had recorded its appearance and operation? These are questions which might have been urged by sceptics of old, as now, and the easiest way of removing the objections might seem to be to omit the words. We know that this feeling operated so strongly with some critics of old, as to lead them not only to *omit* a *few words*, but even to reject *entire books* of the sacred canon; *e.g.*, the Epistle to the Hebrews and the Apocalypse."

With these few examples, therefore, which must serve only as specimens of the whole, we close our argument in proof of the radical nature of the criticism of the sacred text displayed by the revisers in the work before us. And the question arises, What could be their object or design in thus dealing with the sacred writings? Or, How shall we account for such a proceeding on their part? We reply, there can be but one way of accounting for this fact, and that is the one everywhere laid down in our doctrines, and already touched upon in our previous article. And while willingly acquitting them of all evil design and intention, we cannot but believe that, through lack of the true light, they have adopted principles of criticism and methods of dealing with the text similar to those which prevail in regard to that of the profane writers of ancient times; so that, as some one of their own number has said of them, they approach the Word of God in the same spirit and manner as they would a play of Sophocles or a chapter of Livy; and the consequence is the destruction and mutilation of that which is Divine, and which was "in the beginning," which "was with God and was God."

For let us, as the second point in our criticism of their work, consider how little of truth there is in their fundamental principle, above cited; and how little reliance can really be placed upon the so-called ancient authorities to which it defers, especially when they come into conflict with Divine Revelation, and a higher authority than themselves. And in saying this, we are not unmindful of the fact that these men are performing a most useful work for the New Church itself, for which we can never be sufficiently grateful; and that, while we cannot accept it and adopt it *as a whole*, there is much of it, especially in the new translation they have given of the New Testament, and also in their criticism of the text itself, which will be most valuable to the Church. But as regards their general principles and the methods employed by them, for the greater part, here it is that we must dissent. We cannot believe, with Dr. Tre-

gelles, that "the mass of recent documents possess no determining voice in a question as to what we should receive as genuine readings," and that therefore we are to look to the ancient MSS. and authorities alone for instruction in this matter. On the contrary, we believe with Mr. Scrivener, Dr. Wordsworth, and a few other scholars, that the modern copies, and above all, the Received Text, are, as we have already said, in the main correct, even in those places where they differ most widely from the ancient codices, and thus that the ancient authorities are more often wrong than right in these instances. Some of the reasons for our opinion, arrived at after several years of study and reflection upon this question, we will now very briefly give.

Firstly, The ancient authorities are greatly at variance among themselves, and therefore cannot possibly be relied on as infallible guides. If proof of this is demanded, we need do no more than direct the reader to any ordinary manual upon the subject of textual criticism, or to the margin of the Revised New Testament itself, to corroborate our assertion. The three oldest Manuscripts are constantly found to differ in their readings, and the Versions and Fathers are in no better agreement. Tischendorf himself, perhaps the greatest of modern scholars, candidly confesses:

> "I have no doubt that very shortly after the books of the New Testament were written, and before they were protected by the authority of the Church, many arbitrary alterations and additions were made in them." *

And we know from his writings that, so early as in the time of Origen (A. D. 185–254), the text had already become much corrupted.

But for a palpable and singular instance of this fact, and of the disagreement and uncertainty of the critics in consequence of it, we cannot do better than turn to the story of Mary and Martha in Luke x. 41, 42, over the text of which the greatest conflict still rages among the different schools.

*Authorized N. T. Pref., p. xv.

While the most of them, as Alford, Lachmann, Tischendorf, McClellan, Wordsworth, Scrivener, and even Tregelles, would adhere wholly, or nearly so, to the received reading, others would depart from it, and introduce such readings as are given in the margin of the new version; while Westcott and Hort, the most recent expositors of the new criticism, would reduce (we are told) the whole account to a single Greek word. "They could do nothing less (adds our informant *) on the principles they have adopted, while they yet feel constrained to concede that though not belonging to the original Gospel, the excluded words do not, on the other hand, read like the invention of a paraphrast." Well might the revisers be at a loss here, and finally fall back upon the received text, as they for once have sensibly done. *O si sic omnia!*

Thus far as respects the disagreement of the authorities and the critics among themselves. We come next to the case of their disagreement with Divine Revelation, and a higher authority, in short, with the doctrines and express teachings given us from the Lord in the writings of the New Church. Of this there are many very striking and interesting examples, to some of which we desire to call the attention of our readers in conclusion of this subject. The first of these of which we shall speak is found at Luke xiv. 5: "Which of you shall have an ass or an ox," etc. In the margin of the revised version, opposite this verse, we find this note:—

"Many ancient authorities read *a son*" (*i. e.*, instead of *an ass*);

and on looking up the evidence we discover that the concurrence of authorities here in favor of the change is remarkable.

Why, then, have the revisers not yielded to the weight of evidence, as they have so often done upon less valid grounds? Probably their own inherent good sense here saved them from a manifest mistake and absurdity. In the

* Scrivener, Introduction to Crit. of N. T., p. 517.

teachings of the New Church, however, we have higher reasons for preferring the old word, especially when we know that the ass and the ox are so frequently coupled together in the Holy Word, and this on account of the spiritual meaning and correspondence of these two animals, the one denoting the truth, and the other the good, of the natural man, whose falling into a pit of falsity and error is what is here signified. Another similar instance occurs in John viii., where, at the thirty-eighth verse ("and ye also do the things . . . *your* father"), the revisers seem to have been in considerable doubt what father was meant. Swedenborg leaves us in no doubt on this point when he says: "That they were not his (the Lord's) seed or sons, but the *devil's*, is said plainly," as indeed is the case in v. 44, below.

But it is in the Apocalypse that we find the most striking and positive instances of this kind. In ch. i. 6, where the new version reads, "And he made us *to be* a *kingdom*, *to be* priests" (instead of *kings* and priests), the merest beginner in New-Church study can see that *kings* is the proper word, imperatively demanded by the rhetoric of the passage, but most of all by the spiritual sense, as the fitting co-ordinate of priests, and to represent those who are in the truths, as the other does those who are in the goods of the Church. Another remarkable example of the same thing, and exhibiting the necessity of a knowledge of the internal sense in order to a right determination of the letter, is presented in ch. viii. 13, where the word *eagle* is read in the new version for *angel* in the old. What we as New Churchmen are to read here, is very plainly taught in A. R. 415, where we are told that an *angel* flying in the midst of heaven "signifies instruction and prediction from the Lord. By an *angel*, in the supreme sense, is meant the Lord, and thence also something from the Lord." Other examples occur in chaps. xiii. 1 (*he* for *I*); xiii. 10 († *leadeth*); xv. 3 (*ages*); 6 (*precious stone*); xxi. 24 († *and honor*); xxii. 19 (*tree* for *book*).

As a last and crowning instance, however, and to enable us to see clearly that the Divine Word of Truth will stand forever, and cannot be permanently injured or destroyed by all the acts and efforts of theologians, priests or scholars, we desire to cite the explanations given in the writings of the Church of Rev. xvii. 8, at the end, where it is said that "they that dwell on the earth shall wonder . . . when they behold the beast that was, and is not, and *yet is*." These last words in italics are given in the new version, *shall come*. It is of this change that we desire to speak. We have already referred to this passage in our first article, but it is one of such importance, and one in which a comparatively slight change makes such a difference in the meaning of the passage, that we wish to give Swedenborg's language concerning it in full. In A. R., 735, he says that this verse "signifies the amazement of those who are of that (the Roman Catholic) religion . . . that the Word, although thus rejected (by them), *still is*." And, at the end, "The reason that the Word *still is*, is because it is Divine, and the Lord is in it." Similarly, in A. E., n. 1059, "Hereby is signified that still it (sc. the Word) is, because it is Divine."

Here, therefore, we conclude our review of this work. And it is with feelings of unmingled sadness that we affirm, upon a retrospective glance at its pages, that it is to us one of the strongest and most melancholy evidences which we have met with, of the consummation of the Christian Church, and of the statement in T. C. R. n. 761, — the last published utterance on the subject, and written thirteen years after the Last Judgment, when the true state of the Church must have been painfully visible and only too-well known — "and then* He departs from them to a new church."

We would gladly have given a more favorable review of the work, and have found in it a substitute for the authorized version, which we could cordially indorse, and take to our home and our pulpit. As it is, we cannot conscientiously use it, or recommend it to the use of others. Still we

*Namely, at the consummation of the Age.

know that it has a use for those who *can* use it, and that it has not been published without some wise purpose in the dispensations of Divine Providence. Meanwhile, we have, as we said at the outset, expressed only our own individual views, and commit neither the Church nor other individuals to our opinions. The question is, indeed, before the Convention, and it is not with any intention of forestalling the judgment of the Church that we have written, but rather in order to contribute our mite to aid in the formation of that judgment, and to enable the Church at large to come to a right and intelligent decision upon one of the most important questions that has ever been brought before it.

"DELIVER US FROM EVIL."

"DELIVER us from Evil," and "Amen"!
What more can mortal ask for? 'Tis the end
As the beginning! when he first doth bend
And pray "Deliver us from Evil," then
'Tis Alpha with him; and when life is done
'Tis Omega, for now the battle 's won!
This sums up all the child of God can pray;
Each step of Jacob's ladder means but this,—
To rise from evil into heavenly bliss.
So let me travel all the weary way
From Egypt's bondage through my "forty years,"
Till every foe is vanquished, with this prayer
Forever on my lips! But safely *there*,
Farewell temptation! God shall wipe away all tears!

NOTES ON THE REVISION.

I. HEAVEN AND HEAVENS.

In the New Testament Greek the term for heaven is now singular, now plural. The revised version does not always inform us when the one is used and when the other. When the revisers saw a reason for translating correctly, they did so; when they saw no reason, they did not regard the Greek form. Thus, they read, "Our Father which art in heaven," although the Greek reads "in the heavens"; nor do they inform us, in the margin, of the true reading. So, again, they say, "the kingdom of heaven" (Matt. iii. 2; iv. 17; v. 3, 10, 19 twice, 20; vii. 21; viii. 11; x. 7; xi. 11, 12; xiii. 11, 24, 31, 33, 44, 45, 47, 52; xvi. 19; xviii. 1, 3, 4, 23; xix. 12, 14, 23; xx. 1; xxii. 2; xxiii. 13; xxv. 1), in every instance, and never correctly, "the kingdom of the heavens"; nor do they inform us, in the margin, of the true reading.

There are many losses in the cases before us. The plural heavens reminds us of the ancient Hebrew days, when the term for heaven was always plural — in form, dual — never singular. The plural here is a little link between the old and new; this in itself is pleasant and good to know. But something more, here, is old and good. There is a difference between the singular and the plural, in sense; and the difference in Matthew is the same that prevails in a vast number of Hebrew nouns. In Matthew the term before us has three numbers,— a singular, a plural, and a collective sense. The term is singular in form, and strictly singular in signification, where heaven is opposed to something below it, as "heaven and earth"; "the birds of the heaven" (our common "fowls of the air"),— the earth being, in the mind, underneath the sky or heaven; "a sign from heaven" (not from the earth); "treasure in heaven" (not on earth); "from heaven, or of men" (on earth); "as the angels of

God in heaven" (not as men on earth); "exalted unto heaven, shalt be brought down to hell" (which is beneath heaven). So, "To sit down on the grass [of the earth] . . . and looking up to heaven."

We find the singular, heaven, for the sky, which is over the earth; as, "the heaven is red" (R. V.)—A. V., "the sky is red" (MATT. xvi. 2, 3).

We now come to a very interesting use of the two forms. In ancient Hebrew the plural contemplates many as made up of individuals; and the collective (singular in form always) contemplates the same many as a one. The words "the kingdom of the heavens" give us a picture of many smaller heavens going to make up one kingdom, just as the various portions of a kingdom on earth constitute one kingdom. But the collective (singular in form) "heaven" presents the world of the blessed as a one. We have both forms and the three senses in the prayer; the words "Our Father who art in the heavens" present him as Father in all the divisions of heaven. The words "as in heaven" present all the heavens as a collective one. A great many singulars (collectives) and plurals in the Old Testament are to be explained in this exceedingly delightful way. Again, heaven as one (singular) is opposed to earth (singular), in the prayer.

Under this light read, from the Greek, "Rejoice that your names are written in the heavens" (pl.), LUKE x. 10; A. V. R. V. "heaven" (sing.); and yet the revisers could not pretend that the true Greek here is singular; still, they make no note in the margin. The pure, inspired Greek gives us a picture of many names (pl.) written in many heavens (pl.); and "heavens" (pl.) here, we find away back in Origen's writings. See Tischendorf's *Critica Major* (Greek N. T.).

Sometimes the revisers were faithful here, as, "And lo, a voice out of the heavens" (MATT. iii. 17); A. V., "heaven." Since we have found "heaven" (sing.) R. V, and "sky" A. V., for the natural sky of our world, "heavens" here

seem to be the spiritual heavens. Compare "Our Father who art in the heavens."

But we are not explaining the sense of the Scriptures professedly; we only wish to show that it would have been best if the revisers, in the cases before us, had been faithful, uniformly; or, at least, if they had told us in the margin what the true reading is, and if they had always done this. The true principle seems to be that *the reviser should be faithful to the text whether he understands the peculiarities of it or not.*

NOTE. — John — both in JOHN, 1 JOHN, and REV. — always uses "heaven"; once only, "heavens," REV. xii. 12; sing. or coll., seventy-three times.

Matthew is always speaking of "*the kingdom of the heavens*"; Mark, Luke, John, *never* use this expression. Mark and Luke *often* say "*kingdom of God*"; Matthew, *sometimes*; John has "kingdom of God" twice, and "my kingdom" thrice.

Compare "angels of God in heaven" (coll.) MATT. xxii. 30.
"Their angels in the heavens" (pl.) MATT. xviii. 10.

II. JACOB'S WELL AND FOUNTAIN.

In JOHN iv., Jacob's well is called both a well (phréar) and a fountain (pegé). But our common version (A. V.) has "well" for both Greek terms; and the revision (R. V.) has "well" for both words, adding in the margin, for pegé, "Gr. *spring*, ver. 6 twice, 14." As the revisers could see no reason for the use of the two Greek words, they did not make the text correct. But the power of the whole conversation by the well depends upon the two terms. Read with the Greek: "And Jacob's fountain was there. Jesus, therefore, being wearied with his journey, sat thus by the fountain" (ver. 6). Here where Jesus is mentioned the well is termed a fountain.

"The woman saith . . . the well is deep (ver. 11)." "Art thou greater than our father Jacob, which gave us the well (ver. 12)?" Gr. "Thou art not greater, art thou, than our father Jacob?". . . In both verses where the woman speaks, she calls the fountain a well.

But Jesus calls the well a fountain: "But the water that I will give him shall become in him a fountain of water springing up into everlasting life (ver. 14)"; and his using the expression "springing up" shows that he was thinking of the well as a fountain or spring.

In Revelation, the term pegé (pl. pegaí) is always translated fountain, fountains (Rev. vii. 17; viii. 10; xiv. 7; xvi. 4; xxi. 6); never well, wells; and except in John iv. 11, 12, the other word, phréar, is always rendered pit (Luke xiv. 5; Rev. ix. 1, 2 thrice). The "bottomless pit" is phréar.

There are two views to be taken of a well. First, it is a hole dug in the ground and walled up, or hewn in a rock. Second, water runs into it at the bottom and sides. If we think of the hole with water in it, the "pit" before us is Jacob's well. If we think of the living spring at the bottom, the same is Jacob's fountain. The woman speaks of "drawing" water out of this pit, and calls it a well. Jesus speaks of the "springing up," and terms the well a fountain.

What we draw from a well is a little, is obtained only occasionally, and becomes still and dead as soon as drawn. The living fountain flows day and night, and the amount which moves along is very considerable every day. It is always fresh, cool, and living. It is this living water of the fountain, in the bottom of the well, of which Jesus speaks and which he calls the water which he will give.

Compare: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters" (Rev. vii. 17). "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. xxi. 6).

The true reading in John connects these passages with the words spoken at the fountain of Jacob.

VARIOUS FRUITS.

In regard to the correspondence of other fruits than those which have been mentioned, we have very little instruction from Swedenborg. The following sketches claim no authority but that of reasonableness, so far as they are reasonable :—

Oranges are more entirely composed of juice than any of the other fruits except grapes. They are a coarser fruit than grapes, less digestible, more perishable. They yield no spirited wine; but contain some of the same acid as apples (Lindley). They are produced in tropical countries; but are used all over the civilized world. Lindley says,—

"The productiveness of the common orange is enormous. A single tree at St. Michael's has been known to produce twenty thousand oranges fit for packing, exclusive of the damaged fruit and the waste, which may be calculated at one-third more."—*Vegetable Kingdom*, p. 458.

It is also to be noticed that it is evergreen, and is bearing fruit the whole year round, new blossoms appearing as the former fruit matures.

Evidently oranges are representatives of wisdom of a widely useful and perennially interesting kind. A clew to their exact meaning we find incidentally in Swedenborg. He relates that two angels from the third heaven were sent down to him to show him the form of conjugial love. After some discourse upon the subject, they were recalled, and "were carried along a paved way, through fields of flowers, from which sprung up olives, and trees laden with oranges." (C. L., n. 42.) By the olives is meant mutual love received from the Lord; here the inmost mutual love, which is marriage-love; and by the trees laden with oranges must be meant wisdom concerning marriage; for this only would be appropriate to the occasion. Orange-blossoms, likewise, are everywhere regarded as the appropriate ornaments of

weddings. There is a marriage of red and white in the color of the orange. Its immense and perennial fruitfulness represents very fairly the interest with which wisdom on this subject is acquired and imparted.

The leaves of the tree are jointed, like the leaves of the rose-bush and many other plants, seeming thereby to represent perceptions of complex relations. But the orange develops only one leaflet; perhaps because the friendship to which it relates is limited to one.

The cultivation of oranges seems to have been introduced into Europe since the Christian Era began; and it is at least a coincidence that the idea of the union of minds in marriage is one of the later growths of Christianity. When the Lord explained to the disciples the wrong of divorce for idle causes, the disciples replied,—

> "If the case of the man be so with his wife, it is not good to marry."—MATT. xix. 10.

Paul also taught that celibacy is really preferable to marriage. (I. COR. vii.)

It will be observed that many fruits are of two kinds: sweet and sour. There are sweet and sour apples, and apricots, sweet and bitter almonds, oranges of every shade of sweetness, sourness and bitterness, but in general sweet, and contrasted with the sourness of lemons and limes.

Sweet fruits represent pleasant encouragement of good; and tart fruits the correction of foolishness and evil of the kinds to which the fruits respectively are related. Lemons and limes therefore appear to represent wisdom that purifies the life from evils opposite to the good of marriage.

The common fruit-trees throughout the temperate regions of the earth are apples, pears, quinces, which form a group by themselves, and peaches, apricots, plums and cherries, which form another group.

It is uncertain what fruit is meant by the "apple" mentioned in the Canticles, and also in JOEL i. 12. Tristram thinks it cannot be the proper apple, since that fruit "barely

exists in the country." The apricot, he thinks, is probably the fruit; as it is most abundant throughout the land, is not mentioned otherwise in the Bible, and meets all the requirements of the context. It is possible that the name is a general one for fragrant edible fruits, including all that are mentioned above, and also lemons and oranges, and perhaps some others. Gesenius says that the name in Arabic means properly apples, but includes also lemons, peaches, apricots, etc. The Latin word *malum* has a similar general significance, standing for "any tree-fruit fleshy on the outside, and having a kernel within; hence [besides apples] used also of quinces, pomegranates, peaches, oranges, lemons, etc.— *Andrews' Latin Lex.*

All these are juicy fruits, not oil-yielding, and on this account, like grapes, they represent some pleasant truth matured by thoughtful experience; though no one of them bears so generously nor produces so noble wine as the vine.

A marked division among them appears upon slight attention. The apples, pears and quinces are many-seeded fruits, with firm flesh composed of the thickened calyx and stem. Peaches, apricots, and others of their family, have each a single hard stone, enclosed in a more tender and juicy pulp, which is formed from the pistil itself. Oranges, lemons and limes differ from both in having a thick, leathery rind, in which, as in the leaves, there is a considerable quantity of oil; and, while they have many seeds, they have no core, but are pulpy throughout, like berries; in this particular resembling grapes.

In regard to the meaning of the apple, Mythology gives us a curious and valuable suggestion. According to Mr. Murray, *Nemesis* was the goddess of punishment:

> "A mysterious power, watching over the propriety of life, she was conceived as shaping the demeanor of men in their times of prosperity, punishing crime, taking luck from the unworthy, tracking every wrong to its doer, and keeping society in equipoise. . . . Among her several attributes were a wheel, to indicate the speed of her punishments, a balance, a bridle, a yoke, a rudder, a lash, a sword, and *an apple-branch*."— *Manual of Mythology*, *p.* 217.

The wisdom of the proprieties of life, or of morals and manners, seems to answer well to the characteristics of the apple. Its goodness is superficial, as the flesh of the apple is the thickened stem and casing. Its sharp or kindly criticism forms as large a part of social communications as the flesh and juice of the apple do of daily food. And not sooner does the juice of the apple turn to vinegar than critical thoughts once expressed turn to sharp censure. In the freshness of the occasion that called them forth they may be only bright and stimulating; but it is remarkable how little repetition or thinking over they will bear before all the kindliness is gone out of them, and only sharp censure is left. If pure and true, this may still be useful in moderate quantity.

The vinegar of the Bible is the vinegar of grapes, and represents truth of life loved not from charity and sweet affection, but from a censorious spirit; it may be from a love of chastening evil, or from a desire to condemn others for the sake of exalting one's self. The Lord taught pure truth from love for the goodness and happiness to which it leads. His followers, in countries called Christian, have turned the truth into censures and threats, by which they oppress and rule over men. It was the perception of the coming perversion of his teachings that was represented by his tasting of the vinegar upon the cross (A. E. n. 386).

The pear is a more luscious and tender fruit than the apple, of the same kind. It seems to represent the wisdom of polite and elegant manners.

The thorniness of the ungrafted tree may represent the exclusiveness of an unregenerate love for polite manners.

Quinces grow on bushes, not trees, and are not eatable till cooked and much sweetened. Their growth, upon low, straggling stems, shows their correspondence with something without elevation or unity,—to rules of society, rather than to intelligently understood general principles of conduct. Such knowledge of rules—unbearable if applied crudely—held pleasantly, with great kindness, makes a somewhat elegant and stimulating entertainment.

These three, in their many seeds, their bright, sharp juice, and their construction out of the stem and thickened calyx, are forms of truth applied in their several ways to the morals and manners of the community.

The softer, sweeter, single-seeded group are forms of sweeter, kinder manners from a principle of charity. The fruits of the apple kind represent a knowledge of what is true and right and reasonable in natural life; but these of the peach family represent a knowledge of what makes a good home, a good neighborhood, a pleasant school, springing from a single-hearted enjoyment in goodness. The rules and principles of social life are many, like apple seeds; its goodness, with the perception thereof, is single, like the stone of a peach.

The general necessity for moral goodness forms a stony wall about its seed; but no such absolute certainty encompasses the particular principles.

The wooliness of most peaches is a curious confirmation of their correspondence with a knowledge of kind and affectionate manners.

Nectarines are only a smooth variety of peach.

Apricots and plums are perhaps related to peaches somewhat as pears are to apples. Cherries are sometimes grouped with plums, and sometimes in a distinct genus.

THE WORD "TEMPLE" IN THE NEW TESTAMENT.

Every Greek scholar must of course know that the word *temple*, in our English translation of the New Testament, stands for two different Greek words, which do not mean quite the same thing. No attempt to distinguish them has been made in any translation, that I am aware of. The New Revision has not done it. As, however, the knowledge of this distinction is helpful towards a complete understanding of the sense of several texts, in which the temple is men-

tioned, it seems desirable that it should be explained to the apprehension of the English reader.

The temple, in the strictest sense, was the house in which were kept the golden candlestick, the table of show-bread and the altar of incense, which, like the tabernacle erected in the wilderness under the direction of Moses, was divided by a veil, or curtain, into the "holy" and the "most holy" place. Into this house none but a priest was allowed to enter. In the Greek, this house is always called *naos*.

But around this house were three courts, one within another, and having within their enclosure various other buildings, for the accommodation of the priests and Levites, while in attendance upon the temple, for the bestowment of the tithes and other consecrated things, and for various other uses connected with the temple service. Into these courts any Israelite might enter, and even Gentiles were allowed in the outermost one. The whole space enclosed by these courts is also called the temple, but is always distinguished in Greek by the word *hieron*.

Let us now notice several of the texts in which the temple is spoken of:

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple."—MATT. iv. 5.

Here the Greek word for temple is *hieron*. The word translated pinnacle means rather a *wing*, as we in English give the name of wing to a subordinate, additional part of a large building. In Greek, it has the definite article, "*the* wing of the temple," and may be presumed to mean some one of the outermost buildings of the *hieron*, adjacent to the wall enclosing the outer court, which, in some places, overlooked a perpendicular precipice of several hundred feet.

"Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless?" —MATT. xii. 5.

Here again, the word for temple is *hieron*. The priests

in the temple profaning the Sabbath, signifies that they were obliged to labor on the Sabbath day, in the work of preparing the sacrifices, which was done, not in the *naos*, but in the court of the *hieron*.

"Whosoever shall swear by the temple, it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor."—MATT. xxiii. 16.

Temple, in this passage, is *naos*. The *naos* was overlaid with gold, within and without; but, as far as I have ever learned, there was no gold used in constructing the other buildings of the *hieron*.

"The blood of Zacharias, son of Barachias, whom ye slew between the temple (*naos*) and the altar."—MATT. xxiii. 35.

The altar of burnt-offering stood near the door of the *naos*, eastward, and a little to the north of the door. This defines precisely the place where Zacharias was slain; within the *hieron*, but outside of the *naos*, between it and the altar.

"His disciples came to him, for to show him the buildings of the temple" (hieron).—MATT. xxiv. 1.

The *naos* was but a single building. The buildings of the *hieron* were many, and, in this passage, may be understood to include the walls of masonry by which its courts were surrounded and defended.

"His lot was to burn incense when he went into the temple of the Lord." (LUKE i. 9.) Said of Zacharias. "And the people waited for Zacharias, and marvelled that he tarried so long in the temple."—LUKE i. 21.

In this account the word for temple is *naos*; Zacharias, being a priest, went into the *naos*, where the altar of incense was, to burn the incense upon it, according to the custom.

"They found him [Jesus] in the temple (hieron), sitting in the midst of the doctors."—LUKE ii. 46.

Jesus, not being a priest, had no right to enter into the *naos*, and, quite probably, this might have been the case with the learned doctors, in whose company he was in the temple. And it may be observed, once for all, that wherever persons not priests are spoken of as being in or going into the temple, either to pray or for other purposes, it is always the *hieron*, and not the *naos*. So also it was the *hieron* out of which the Lord drove the dealers in cattle and doves, brought there to sell to those who wished to procure animals for sacrifice. But when the Lord said, "Destroy this temple, and in three days I will raise it up," speaking of the "temple of his body," the word in Greek is *naos*. And in the account of the crucifixion, where it is said "the veil of the temple was rent," temple is *naos*.

In the Apocalypse, temple everywhere stands for *naos*.

As regards the proper English translation of these two Greek words for temple, something may be suggested. The English word temple might be retained for translating the Greek *naos*, as being a word especially proper to denote a sacred building; while *hieron* might, for the sake of distinction, be rendered by "sanctuary," a word of more general signification, and from its etymology, from the Latin *sanctus*, well corresponding with the Greek *hieron*.

After what has been said above, it seems of less importance to consider passages in the Acts and Epistles, but I add a few references for the sake of those who may wish to examine:

Hieron.	*Naos.*
Acts iii. 2, 10.	Acts vii. 48.
" xix. 27.	I. Cor. iii. 16, 17.
" xxi. 30.	" vi. 19.
" xxiv. 6.	II. Cor. vi. 16.
I. Cor. ix. 13.	II. Thess. ii. 4.

SWEDENBORG STUDIES.

I. THE LIFE OF EVIL ANIMALS AND PLANTS.

The question is sometimes asked whether evil animals and plants exist upon the earth from the immediate influx of evil from hell, or the mediate influx through man.

It is Swedenborg's teaching that animals exist upon the earth by "*general* influx" from heaven or hell (A. C., nos. 5850, 5993; H. H., n. 296), while man as to his spirit does not receive this general influx, but an influx particularized and regulated by individual spirits who are associated with him. If, then, the spirit of man does not receive the general influx by which animals live, they do not live from that influx through man.

The body of man, as to its corporeal functions (H. H., nos. 100, 296, 418), lives by general influx, and not in correspondence with the spirit. Hence it is that a vigorous, healthy body, handsome and shapely, may invest a monstrously deformed spirit. In the spiritual world external things do exist by influx through individual angels and spirits. Every angel has a beautiful body, corresponding to his life's love; he dwells in a home exactly expressing the state of his domestic life and his use in the community; and about it exist, whenever his affections and intelligence are brought out into visible forms, gardens and fields, flowers, fruits, and innocent animals, all which have their life by influx from the Lord through him. An evil spirit appears in a monstrous body, in a vile home surrounded by barren land or rank and poisonous vegetation and evil animals. Now if the particular influx through individual men were the cause of life upon the earth, the sphere of an evil man would kill out all the good animals and plants about him, and surround him with just such things as will appear about him in hell; and the sphere of a good man would destroy all evil life about him, and surround him

with heavenly forms alone. But so little is this the case that such effects are not produced even in their own bodies.

The spirits of good men are, indeed, interiorly in heaven, and contribute their share to the general sphere of good life from which good animals and plants exist. And the spirits of evil men are interiorly in hell, and add their part to the general sphere of evil life from which evil creatures exist. But these general spheres do not come in contact with the earth through the spirits of men. The spheres are in immediate contact with the materials of the earth, and need no such mediums. The spirits of men are surrounded by the spheres, which, however, are not received by them except through particular spirits. From those spheres their own bodies, and all animals and plants, live immediately.

"All things which appear in the spiritual world, both in heaven or hell, are correspondences of affections and lusts, for they exist there according thereto; wherefore, when affections and lusts, which in themselves are spiritual, meet with homogeneous or corresponding things on earth, there is a spiritual substance which furnishes a soul, and a material which furnishes a body. The hells are about men, and therefore contiguous to the earth, because the spiritual world is not in space, but where there is a corresponding affection."—D. L. W., n. 343.

II. OCCASIONAL INACCURACY IN QUOTATION.

The doctrines of the New Church contained in the writings of Swedenborg are so full of light in which the Holy Word is seen in its glory, that they illumine also the very letter, and make it transparent. A New Churchman, therefore, does not place his whole dependence, in the critical study of the letter, upon merely scientific knowledge, but feels that, while science has its place here, the higher view is also to be taken. This view Swedenborg was enabled to take, knowing as he did the spiritual meaning where scientific inquiry knows only the letter. Hence in his works is to be found not only the spiritual interpretation, but true principles of translation, and in some degree their application.

We say *in some degree*, because only a small portion of the Word was freshly translated by him, and because in his quotations he did not always use exactness. Translation was not his work, and rigid exactness was not to be expected. His office was to make known doctrines, or principles of religious thought and life. The faithfulness with which he performed this great duty required neither superhuman knowledge nor freedom from the liability to err in so unessential a matter as an occasional quotation.

Hence it is not sufficient, in considering the Revised New Testament, merely to compare the text with Swedenborg's. A single interesting instance may show our meaning. In quoting Rev. iii. 4, "Thou hast a few names in Sardis," Swedenborg wrote it at the head of the chapter in his two works on the Apocalypse, "habes pauca nomina etiam in Sardibus." This is precisely in accord with the Greek, though the word rendered by "etiam" ("also"), is now regarded as spurious, and is not recognized by the revision.

Just as he wrote it then he had written it seven times in the "Arcana," in nos. 145, 2009, 2576, 4007, 5954, 6674, 9814. He wrote it so in A. E., n. 148. Twice "in Sardis" is found, but this is undoubtedly a printer's mistake in not recognizing an abbreviation.

But in A. R., n. 81, he oddly wrote, "habeo pauca nomina in Sardibus," "I have," etc. He wrote this also in A. E., n. 102 and in T. C. R., n. 300. That this is not a typographical error is evident from the quotation in T. C. R., n. 298, "Dominus dixit, habeo," etc., "The Lord said, I have," etc. And in T. C. R., n. 682, he wrote, "Inquit filius hominis, habeo," etc, "The Son of Man saith, I have," etc. The instance in Invit., n. 41, "dicit Dominus, habeo multa nomina in Sardibus," need not be considered, because the work was a mere sketch.

Here is, of course, some inaccuracy. It is clear that these quotations are not all correct, and it is seen from comparison with the Greek that one-third of them are wrong. It is not easy to account for such a mistake, and it is unneces-

sary to attempt an explanation. Of this little sentence it must be said that in the "True Christian Religion" it was quoted wrongly, correctly in the "Arcana," and variably in the works on the Apocalypse. The spiritual meaning of *names*, which was the point in view, is clear without being affected by the slip in quotation, and this is to be carefully noticed. Swedenborg, to be sure, had recourse to the Word in heaven, and tells us of the fact in S. S., n. 97; but that instance was in respect to summaries of the spiritual meaning of certain chapters in Ezekiel, and, so far as is known, no reference to the Word in heaven was made with a view to translation merely. We see then that the need of the scientific study of the text remains, and that it must be depended upon as a necessary adjunct to the Biblical scholarship of the New Churchman.

III. THE NAME OF THREE SYLLABLES.

In T. C. R., n. 159, is the expression, "Quod Deus non sit vox trium syllabarum." This is commonly translated "a word of three letters," in order, apparently, to obviate the difficulty of making three syllables of *Deus*. The task of making it a word of three letters is equally great, however. We have lately seen the suggestion that Swedenborg must have meant the Hebrew *Elohim* when he said three syllables.

We understand the words quite differently. They occur in a relation as to the opinions of evil teachers who taught the Trinity in a worldly spirit, under which was doubt and disbelief. Compelled by the presence of the angels, this inward absence of all faith was revealed. They were then told that God was real, "not a word of three syllables, but the all of the matter from Alpha to Omega." We suppose this expression to refer to the triple God of whom the evil had at first talked,—a mere name of three parts; thus that the expression is not used of the word "God" in any language, but of the doctrine professed by them, which doctrine, as they held and uttered it, was but a word of three syllables.

There is ground, in the case of Hebrew words, for render-

ing *syllabarum* by "letters" in the use of the word in A. C. nos. 9198, 9349; but we do not see anything depending on the substantive to be joined with "three," or in the name, to be understood as referred to, since the reference is to the doctrine of a triple and yet really unacknowledged deity. The exact translation seems preferable.

BOOK NOTICES.

THE NEW TESTAMENT WITH THE READINGS AND RENDERINGS PREFERRED BY THE AMERICAN COMMITTEE OF REVISION INCORPORATED INTO THE TEXT. By ROSWELL D. HITCHCOCK, D.D. New York: Fords, Hurlburt & Co. 1881.

WE are very glad to have this volume issued. Although it is well understood that the American board of revisers was merely advisory, and, although the Oxford edition contains the real revision, still it is known that certain changes recommended by our board, and not adopted by their English brethren, have commended themselves everywhere and at once. The desire to have an edition of the revision into which these changes were incorporated was therefore uttered at once, and now the wish has been gratified by the labor of Dr. Hitchcock, President of the Union Theological Seminary, New York. The publishers have done their part thoroughly, and the result is the fine volume before us.

We read at the beginning of the preface: "Had there been an Anglican revision without American co-operation, the changes would have been fewer; had there been an American revision without Anglican co-operation, the changes would have been more numerous and also more radical." Dr. Hitchcock also expresses the idea that "probably this revision will not be accepted just as it is, in either form; but, in all the essentials of close and faithful rendering, it will be recognized as an immense improvement upon the King James revision, which must now begin to be laid aside."

The appended list of readings and renderings preferred by the English revisers is made to sound strangly; for example, "for modern forms of speech substitute in many passages the following archaisms: 'which' for 'who' or 'that' when used as persons;

'be' for 'are' in the present indicative; 'wot' and 'wist' for 'know' and 'knew,' etc. This strikes us as severe, though it is true.

It is certainly only fair to the hard workers on this side of the water that this edition should be published, and we have no doubt that both editions will receive unprejudiced examination in England and America.

Christian Institutions. By Arthur Penryhn Stanley. New York: Charles Scribner's Sons. 1881. pp. 396. 75 cts.

In this book are published a series of essays of varying length and value, written by the gifted Dean of Westminster, on Baptism, the Eucharist, Absolution, Ecclesiastical Vestments, the Basilica, the Clergy, the Pope, the Litany, the Roman Catacombs, the Creed, the Lord's Prayer, and the Ten Commandments. The purpose of the book is to give the history of the development of Christian institutions as seen from the standpoint of a liberal churchman. In regard to ecclesiastical vestments, for instance, their origin in old times and places is shown, and the triviality of such disputes as have arisen about them is made clear. In the essay on the clergy, the rise of the orders now in vogue is shown with the result of diminishing the claims of High Churchmen.

Aside from its bearing upon questions in dispute, the book is very valuable because of its clear and concise statement of facts hitherto found scarcely anywhere but in large church histories; and with its contents every Christian of every connection should be made familiar. The priestcraft which builds on ignorance will cease only when the masses know the facts perverted by their teachers, and to know the facts well is to be as safe from atheism as from superstition.

As a historian, the Dean is strong and brilliant; his theology seems to be less remarkable. His explanations of childlike innocence (p. 27), of sacrifice (p. 75), of remission of sins (p. 146), and of the Trinity (pp. 297 to 307), though all abounding in a liberal spirit which seeks to utter only what can be accepted on all sides, are not such as to instruct the thinking classes.

It is interesting to notice, in view of the adverse judgment of the "Revisers," that the Dean says of the last petition of the Lord's Prayer,—

"Deliver us from evil; that is, from the evil, whatsoever it is, that lurks even in the best of good things,—the evil, not the Evil One."—p. 323.

It seems to be especially necessary for the New Churchman, who knows the early Christian Church to have been a true one, to study into the subjects embraced in this book sufficiently to be able to draw the line in his own mind, as to modern customs, between primitive truth and subsequent error. Otherwise, in all our ecclesiastical arrangements we shall find differences of opinion founded in some degree upon a misunderstanding as to what is truly primitive and what is merely mediæval.

THE DIVINE LAW OF CURE. By W. F. EVANS. Boston: H. H. Carter & Co. 1881. pp. 302. Price $1.50.

THE earlier books by Dr. Evans on mental medicine, and so forth, have explained his view of the true means of cure, namely, by influencing the body through the mind. In the present volume, as he tells us in the preface, he makes "an attempt to construct a theoretical and practical system of phœnopathy, or mental cure, on the basis of the idealistic philosophy of Berkeley, Fichte, Schelling and Hegel." The book has three principal divisions,—on the relation of the Divine life to human life, on the relation of spirit to matter, and on the new cure itself; and these divisions contain many short chapters touching upon the general subject, and containing profuse quotations from metaphysical authors. There is also frequent reference to Swedenborg.

The book is concerned mainly with the general idea of the substantial reality of spirit, and of its predominance over matter. The exact application of the principle to disease is not elaborated. There is much that is both true and valuable in the bearing of the book upon materialism and mere superstitious reverence for drugs, while it falls short of being either a thoroughly correct book or a powerful one.

The main error is the idea that the cures wrought by our Lord are viewed as those of a man working on the Evans theory, instead of the acts of one whose paternity was wholly Divine. In regard to this the book is intensely Unitarian.

"It matters little who the father of Jesus was, since in the Divine paternity we have the origin of all human life. With regard to Jesus there is but a slender basis of fact on which to erect a theory."—p. 72.

It may be an injustice to the author, but this and similar statements would seem to show that the cause of his book was a shifting of mind from a purely religious to a philosophical view.

Swedenborg is often quoted, and with excellent effect, though as a philosopher only, and with a tendency to give him all the praise for revelations of which he was but the instrument.

Dr. Evans regards medicines as all alike; namely, as a "standing ground for faith and imagination," and thinks that "a sugar-of-milk globule, medicated or unmedicated, answers every rational purpose of medicine."—p. 197.

The numerous extracts give interest to the book, and show a really remarkable consensus of metaphysicians upon the important truth of mental predominance over matter, and Dr. Evans deserves great credit for collecting them.

Jesus of Nazareth: Who was He? and What is He now? By William Patton, D. D. New York: American Tract Society. Boston: R. F. Cummings. 1881. pp. 320.

We have read with interest this neat little book, although it is unlearned and antique in its character. But it has a due reverence for the Word, passages of which are often so connected as to tell the story of the Lord's life without comment. What is of the author is unsatisfactory, especially so in a book designed for the young, which should be clear and direct as far as it goes. The matter of the union of the Divine with the human in the Lord is an instance of this. We notice also throughout the old way of theological argument where clear insight into fact is needed. But the book is honest, even childlike, and to those of the author's community will certainly be not without use.

Truth in Religion: or, Honesty in our Faith and Worship. By Rev. J. B. Gross. Philadelphia: J. B. Lippincott & Co. 1881. pp. 132.

The writer of this book is evidently a courageous man, and appears to have had some ecclesiastical trials which have put him into a pugnacious state. His style is quite excited, and his attacks upon Calvinism are delivered with skill, though with a tendency to hit constantly the same place, namely, the doctrine of original sin. When we hear a Christian finding fault with his fellow-workers we always like to remind him of the Lord's words

about doing as he did, when he washed the feet of his weak and weary disciples.

The Swedenborg Library. Edited by B. F. Barrett. Vol. X.: The Author's Memorabilia. Philadelphia: E. Claxton & Co. 1881. pp. 224.

We are very glad to see this tenth volume of the Swedenborg Library, because it contains some of the Memorabilia, formerly infelicitously termed "the memorable relations." About half of those in the published works are gathered here, and agreeably divided and furnished with titles. While one or two of those headings are not quite what we should prefer, they tend, as exceptions, to call attention to the general care. This volume will be useful to the Church in many ways.

MONTHLY NOTES AND COMMENTS.

News of New-Church Truth from New Brunswick. From a Clergyman of that Province.

Reverend and dear Dr. Bayley,— Your gracious and punctual letter is just received. Many thanks, indeed, I give you for your kindness in writing.

Regarding the "signs of the times" here, I wish you were near, so that we might have a frequent conference thereon. There are more than one or two able ministers in this province who are decidedly receptive of New-Church truth, and quite a number are readers and inquirers. A few worthy men in my own parish are zealous and intelligent receivers; and all my hearers are in one sense receivers, viz., by hearing constantly the truth of the Spirit of God's Word evolved from the *letter*, although without any label of human authority or denomination affixed. I think this is every way best; for thus many are won and saved who would be prejudiced and lost if an unpopular label were affixed before they knew well what it means. Do you consider the subtle and far-reaching scope of that charge, "Not to make him known till the Son of Man be risen from the dead"? The truth must first be inseminated and its remains resuscitated ere we can safely reveal its heavenly origin and claims. There is certainly a great change in

theological opinion everywhere. I notice a leading article in the New York *Independent* (the largest, ablest, and most popular religious weekly in the world) of date December 30, 1880, on the Trinity, essentially New-Church in its scope and spirit. The article is by the eminent Rev. Dr. Fairchild, Principal of Oberlin College. I would send it to you, only I have already sent it to my excellent friend Principal G. M. Grant, of Queen's University, Kingston, Canada. I am in correspondence with a number of very able and influential thinkers who are clearly friendly, and I can exchange thought freely with them. Of course it is done *sub rosa*, and we think it necessary to teach men to receive the truth, not because this man of Geneva, or that of Scandinavia, or yon woman of Samaria said so, but because they have learned from the Lord's own Word.

I am sure the "signs of the times" are very significant, and hopeful for New-Church progress now. I think I see and know much more about them here than the avowed New-Church party do, and it is often forced on my attention that those of them that I know show less zeal and concern or interest in them than I feel. So calm, so careless to win hearts, so unmoved amidst the general ignorance and apathy of the old churches! Do you not wonder at them? I am sure I feel far more interest in them and in my "orthodox" brethren in their unhappy literalism than such New-Church people do! Is it not strange? I find them out, and we hold happy intercourse together; but they scarcely care to find out one another, or to know the signs of the times!

I anticipate a great moving of the churches ere long. Here I think it will come spontaneously, from within, and, as it were, *constitutionally*. Elsewhere it may come irregularly, and also with bitter prosecutions and persecutions. God only knows the future. But even if we have to fight for life and faith even to the death, so be it! The end is worth the conflict and sacrifice! None of these things move me half so much as the thought of the inevitable hostility of the present churches, or many in them at least, and the sad trials and dangers of the simple and ignorant good people, who will be led by the "chief priests" to cry "Crucify, crucify!" as soon as the conflict is thoroughly begun. I do not wonder that St. Paul had great sorrow and continual heaviness in his heart for the manifest perdition of his nation, which he most patriotically loved!

And yet I foresee that the days will be shortened. The Lord

is so preparing and leavening the churches even now, in secret, that when the conflict comes I think it will be fierce and brief, until the persecutors find that their flood is lost and gone, and that the earth helps the woman. I anticipate that it will then be seen that this was the reason why Divine Providence kept the New Church obscure so long, namely: to save her from a furious attack until her friends are multiplied, and the earth is tired of the brutality of the dragon, and ready to aid the faithful few. I really anticipate that when attention is at last called far and wide to Swedenborg's works, they will be read universally, with a perfect *furore* of curiosity, as popular novels are read; and then we may at last see the wisdom (so long doubted) of the injunction given to Swedenborg to intersperse the "Memorable Relations" amidst his doctrinal writings.

Such is my present outlook vision. I anticipate some most fierce conflicts upon the canon of Scripture, for which *we should prepare.* It is *dangerous to leave the basis of the foundations at all dubious!* The Robertson Smith case in Scotland and others in England and America are illustrations. Let us be well prepared! If the foundations be destroyed, what can even the righteous Swedenborg do? Do you remember in his "Diary" his account of the most dangerous man who for a while seemed to invert the positions of parties in the Grand Man, and to shake the powers of heaven?

"But judgment shall return to righteousness." If you are interested in the news I have written, I can give you further particulars anon. The Lord is working mightily far and near, and we feel happy and strong in Him. Meanwhile it is late, and I am weary, so adieu! —*Intellectual Repository.*

[So sanguine a spirit as that of the writer of the above always finds co-workers cold and slow. We do not join in the theory that a revolution so radical as that expected to take place in New Brunswick can come silently and be brought about in secret. The experiment has been tried, but without success. We rejoice, however, in the deep interest of our unknown brother, and are encouraged by it. Let us see to it also that we are not open to his criticisms.]

Reconstruction in Theology.

Under this head, the N. Y. *Independent* has printed entire the inaugural address delivered at Bangor, Maine, June 1st, by Rev.

Lewis F. Stearns, the new Professor of Systematic Theology. The address has deservedly obtained wide publicity on account of its manly breadth of view, and is the more interesting from its delivery at Bangor, hitherto a most conservative institution. We have space for but a single extract:

"The preaching, the religious literature, the practical religion of the day find the productive source of Christianity, its vital centre, in the personality of Jesus Christ, the God-Man, the Mediator between God and Man. In spite of many temptations to yield to the humanitarian view of the Saviour's nature, the Christian Church of our age has held loyally and with hearty sincerity to the belief in the Divinity of Christ. More than half a century has passed since that younger sister of the Puritan family, clear-eyed and beautiful, to whom this doctrine had become a stumbling-block, went forth from the old household of faith, with bitter words on both sides, which perhaps both sides afterward wished unsaid. Her high enthusiasms, her earnest teachings of the supremacy of truth and duty, her achievements in literature, her unswerving advocacy of the cause of right and freedom, her unselfish philanthropy, have won for her the admiration of the world. But from the first we have felt, as we still feel, that there is a deficiency in her belief which must always prevent her from achieving the highest success as a Christian Church. In this respect we have not desired, we do not desire to-day to follow her. The great body of Christians in this country have never abandoned the belief that Jesus Christ is in the highest sense God. In the denominations which are the rightful heirs of the primitive churches of the land, there is no difference of opinion upon this subject.

"But, while we hold thus firmly to Christ's Divinity, our age has rejoiced to learn with new power the meaning of his humanity. The devotion with which the Gospel history has been studied, the great number and popularity of the lives of Christ, which have appeared during the last three or four decades, show the direction of current thought. It is in the man Christ Jesus that this generation has been taught to discover the God who is manifest in the flesh. It is when we see the marks of his human suffering, and feel in our inmost hearts his brotherhood with us, that we cry, as Thomas did, 'My Lord and my God!'

"The system of Christian doctrine must find its centre in Christ. The old reformed theology, the theology of Calvin and of the Westminster and Savoy Confessions, the theology of our American Calvinistic churches centred in the decrees of God. In all the modifications of Calvinism, from Edwards to Emmons, that centre was maintained; but it is so no longer.

"Long ago Christian thought, quietly and scarcely aware of the change it was undergoing — a revolution almost as great as that through which science passed in its transition from the Ptolemaic to the Copernican system — detached itself from the old centre and began to swing freely around the new. The former system, with all its elevation of the Divine sovereignty, was narrow and mechanical. Its theodicy failed just where it was most needed. In it the elect were everything, and everything was for the elect; but the new theology finds another centre. It is fitting that

Christ, who is the historical centre of the Christian religion, as he is the vital centre of his Church, should be the centre of the theological system. About him all the truths and doctrines must group themselves."

The Future of the Evil.

The *Universalist Quarterly* for July refers to this Magazine which has lately printed something as to the passages in Swedenborg's Memorabilia, which are not in entire accord with the fuller and later statements in his published works, and says,—

"We wish the Magazine would furnish a statement of what 'the true doctrine' on this point is; in other words, what Swedenborg did believe and teach regarding the true nature and effect of discipline after death."

We would gladly comply with the wish of the *Quarterly*, but that it seems necessary only to call attention to the article on the "Future of the Evil" in the number for May, 1880, a copy of which we have sent. We are glad thus to inform our friend in regard to this doctrine, and are ready to answer any further questions. It will be well, indeed, if the Universalists come to understand the doctrine they unwittingly and unjustly class with Calvinism, and learn that our view of the future state of the evil is necessitated not by eternal wrath, but by eternal manhood.

The New Church Abroad.

Iceland.— We learn from the *Intellectual Repository* that Mr. Hjaltalin having been appointed rector of the College of Mödruvellir, in Iceland, has obtained a grant of our books in several languages for the library of the college.

India.— Mr. *Pandurung's* work, "Reflections respecting the Writings of Swedenborg," is in process of printing in the Mahrati language.

Italy.— Signor Scocia receives encouragement in the publication of his *La Nuova Epoca* from Sicily, where Signor Cangemi has obtained thirty-four new subscribers in the district of Palermo.

Important Scientific Discovery.

The examination by Dr. Hahn, a German, of thin laminæ cut from meteoric stones, has revealed by aid of the most powerful microscopes the deeply interesting fact that they contain unmis-

takable traces of vegetable forms, and of low forms of subaqueous animal life, thus demonstrating also the presence of water.

This may indicate the manner of scientific proof of the existence of other life-supporting earths, and is, therefore, of great interest to the New Churchman, who believes all the earths to be designed for human habitation. It is also noteworthy that Dr. Hahn is reported by *Morning Light* to be an energetic member of the German New-Church Association.

Rev. W. C. Barlow on the Holy Supper.

The Homiletic Quarterly is a thick periodical made up almost entirely of sermons, some fully written, some in the skeleton. The ministers contributing are not the great preachers, and the "articles" are not interesting. A portion of each number is occupied with a "theological section," much the most valuable section, and contains the present year papers on the Holy Supper from various Christian sources. Rev. W. C. Barlow, one of our London ministers, has an excellent paper in the July issue. Though covering somewhat more ground than would be expected, it is throughout an honest, gentle, and perfectly satisfactory presentation, which not only does its writer credit, but cannot fail to be of benefit wherever read. The paper is noticeably free from the mere controversy which mars its companions in this number, while it is also distinguished from them by the cogency of its principal statements.

A Well-Organized Society.

We have received the annual report of the New-Church Society, Wretham Road, Soho Hill, Birmingham, England, and find among other interesting items that the society has a minister, a minister's warden, three deacons, seven matrons, eight trustees, a secretary, a treasurer, a committee of twelve, an emergency sub-committee of four, a building warden, a seat-rent collector, two collectors of church funds, two auditors, three scrutineers, an editor, organist, secretary of choir, librarian and assistant, three stewards of public meetings, three managers of private social parties, a Sunday-School superintendent and secretary, a missionary secretary, two secretaries of winter evening entertainments, and a church keeper, not to speak of the offices of a Bible Society Anxiliary, a Band of Hope, a Swedenborg Society, a Dorcas Society, and a Provident Institution. And all these officers have good work to report upon.

True Orthodoxy.

The following extract, taken from the *Christian Union*, speaks truly of the Lord: —

"And every new conflict in his earthly experience, every new temptation fought, every new victory won, opened a new room for the Divine Spirit to occupy, and gave a new opportunity for the growing manifestation of God in the flesh. So read, the incomparable life becomes itself an interpretation of the promise 'grace for grace'; so read, we can dimly see how at last dwelt in him all the fulness of the Godhead bodily."

Religion of the Pueblos.

An adventurous young scientist, Mr. Frank H. Cushing, of the Smithsonian Institute, is now sojourning with the Pueblo Indians. He has adopted for the time their dress and language, and has thus gained access to their mysteries. From a report of his discoveries published in the *Boston Herald*, it appears that their rites are clearly derived from those of the Ancient Church, and indicate their Asiatic origin. Their faith is said to be the same thing as modern spiritism; they have their mediums, circles, and communications. They have several religious orders, and their ceremonials are of a mysterious and symbolic character. Their disposition seems to be a thoroughly religious one, but their prayers are addressed to the spirits of their ancestors. All this is just what we should expect to find, and presents us with a view of the degenerated religion which once in its purity prevailed in Asia and Egypt.

Ecclesiastical Unity.

The New Churchman rejoices to see signs of the decay of ecclesiastical exclusiveness among Christians. The *Christian Union* has lately referred to the little mud fences of India which, noticeable in the spring, disappear as the grain grows, and has said, "So, when Christians ripen, the divisions between them disappear." Although there can be no alliance between good and evil, from the good in ourselves we can look to the good in others and say Amen to the sentiment. "Fogies might as well try with their hands to retard the coming of summer as to hinder that new day in which . . . there shall be one flock and one shepherd."

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